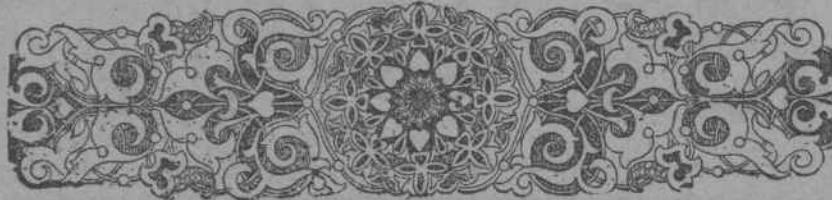


A NEW BIBLE WHICH UPSETS MANY OF THE OLD TEACHINGS.

Biblical Revelations
That Will Astonish
the Christian World.

A FAC-SIMILE PAGE OF THE NEW BIBLE.



Isaiah

Genuine Prophecies of Isaiah.

PROPHECY I.

The First Collection of Isaiah's Prophecies.

The Impending Day of the Lord.

(Soon after 740 B. C.)

HE WORD that Isaiah ben-Amoz saw concerning
Judah and Jerusalem.

(of Jhrh!)

O House of Jacob! come, let us walk in the light
Yea, Thou (Jhrh!) hast renounced Thy people, the

House of Jacob,

For they are full of diviners from the East, and of
soothsayers like the Philistines,

And with foreigners they strike hands (in agreement).

Israel's land has become full of silver and gold—endless is (the sum
of) his treasures—

His land has become full of horses—endless is (the number of) his
His land has become full of idols, (chariots,

To the work of his (own) hands he bows down, to that which his
(own) fingers have wrought;

ECCLSIASITES, CHAPTER XII., VERSES 1-8.

THE NEW VERSION.

AND let thy heart cheer thee in the days of thy man-
hood;

Walk in the ways of thy heart,
And in the sight of thine eyes,

Banish moroseness from thy heart,
But keep away evil from thy flesh.

For childhood and manhood are fleeting.
Remember thy wife in the days of thy vigor,

Ere there come the days of evil.
And the years draw nigh

In which thou wilt say I have no pleasure.
Ere is darkened the sun, and the light of the day,

And the moon, and the stars,
And the clouds return after the rain;

When the keepers of the house tremble,
And the men of power bend themselves;

The grinding mills cease
And the ladies that look out through the lattices are dark-
ened;

The doors are shut toward the street,
He riseth at the voice of the birds,

And all the daughters of song are brought low,
He is afraid of that which is high,

And fears are in the way;
The almond tree blossometh,

The locust crawleth along with difficulty,
The caper-berry breaketh up,

The silver cord is snapped asunder,
The golden bowl crushed in,

The bucket at the well shivered,
And the wheel breaketh down at the pit.

Man is going to his eternal house,
And the mourners go about in the street,

Vanity of vanities, saith Ecclesiastes.
All is vanity, and all that is coming is vanity.

And his knowledge of Oriental imagery en-
abled him to make it clear. Ecclesiastes,

imbued with the spirit of his time, had
valued his entire meaning with fantastic

allegory, which was utterly unintelligible
unless the reader possessed the key.

The line, "Remember thy Creator in the
days of thy youth," had purposely been

garbled in the King James and subsequent
versions. The original said plainly, "Re-

member thy wife in the days of thy man-
hood." The lines that followed, however,

had been given by the translators without
the slightest explanation or effort to make

sense of them. After the line, "Remember
thy Creator in the days of thy youth," this

jingling nonsense fell with a sort of mystic
charm that, for the average reader and

student of the Bible, possessed a certain
amount of awe-religious reverence, perhaps.

Had this line, however, been rightly
translated, the utter absurdity and lack of

meaning of the subsequent text would im-
mediately have challenged the attention

of the most casual reader.

"Remember thy wife in the days of thy
manhood," is an exhortation that com-

mands universal respect. It is a beautiful
commandment, and one that touches the

tearful of the happiness of individuals,
families and communities. There is no

need to advise a man to concentrate his at-
tention upon his heartiness in his old

age; he will do it of his own accord. It is
in the days of his prime that the tempta-

tions are strong, and Ecclesiastes who, as
Renan says, was a noble man of the world,

knew whereof he spoke.

And now, what has this command to do
with "grinding mills," and "men of power,"

and the blossoms of the almond tree?
It was in the notes of Professor Haupt's

translation that I found what it all meant.

"Ere is darkened the sun, and the light
of day, and the moon and the stars, and

the clouds after the rain," so run the
notes. "The sun is the sunshine of child-

hood, when everything seems bright and
happy; the moon is symbolical of the more

tempered light of boyhood and early man-
hood, while the stars indicate the sporadic

moments of happiness in mature age.
More and more the number of rainy days

increases, but seldom interrupted by bright
moments. And when we are going down

the hill there is no sunshine after the
rain, but the clouds return, and everything

seems painted gray on gray.

"When the keepers of the house trem-
ble," The hands.

"And the men of power bend them-

THE OLD VERSION.

AND let thy heart cheer thee in the days of thy youth,
and walk in the ways of thine heart, and in the sight
of thine eyes: but know thou, that for all these
things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away
evil from thy flesh: for childhood and youth are vanity.

Remember now thy Creator in the days of thy youth,
while the evil days come not, nor the years draw nigh,
when thou shalt say, "I have no pleasure in them;"

While the sun, or the light, or the moon, or the stars, be
not darkened, nor the clouds return after the rain:

In the days when the keepers of the house shall tremble,
and the strong men shall bow themselves, and the grind-
ers cease because they are few, and those that look out of
the windows be darkened,

And the doors shall be shut in the streets, when the sound
of the grinding is low, and he shall rise up at the voice of
the bird, and all the daughters of music shall be brought
low;

Also, when they shall be afraid of that which is high,
and fears shall be in the way, and the almond tree shall
flourish, and the grasshopper shall be a burden, and de-
sire shall fail: because man goeth to his long home, and
the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be
broken, or the pitcher be broken at the fountain, or the
wheel broken at the cistern.

Then shall the dust return to the earth as it was: and
the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

Also, when they shall be afraid of that which is high,
and fears shall be in the way, and the almond tree shall
flourish, and the grasshopper shall be a burden, and de-
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A New Version of
the Holy Scriptures
by Eminent Scholars.

His sleep is short; he awakens when the
birds begin to chirp at day break, at cock
crowing.

"And all the daughters of song are
brought low." He is unable to perceive
sounds distinctly.

"And fears are in the way." He hates
to climb a hill, or to go upstairs, and
dreads a walk.

"The almond tree blossometh." His hair
turns hoary. It is true that the almond
blossoms are pink at first, but before they
fall off they become white as snow. Boden-

stedt, in his "Thousand and One Days in
the East" (II, 237) speaks of the white blossoms
of the almond tree as falling down
like snowflakes.

It is needless to go further. The reader
has become aware that the lines which
have always been unintelligible to
him are nothing more nor less than
an allegorical picture of old age, which
Ecclesiastes has painted with considerable
vividness as a warning.

III.

Light Upon Darkness.

"It is extremely unfortunate," said Pro-
fessor Haupt, when we came to looking
over the other books of the Old Testament,
"that the Bible was ever published in the
form in which it exists to-day."

"Not only is there absolutely no historical
or literary connection between the Old
and New Testament, but each consists of books
some of which have no bearing whatever on
the others, and in addition to all that the
New Testament has established in the
popular mind an idea of the Old Testament
that is utterly foreign to the true meaning
and spirit of the older work."

"I will give you one instance, and a very
important one at that, which illustrates
what I mean. In the Old Testament we
frequently find the word 'redeemer' and
'Saviour.' Since those words were written
the New Testament has completely changed
their meaning and significance. They
have both come to have a theolog-
ical meaning, implying a redemption
and saving that is promised to mankind in
the next world. Now in the Old Testa-
ment they were not meant to convey any
such meaning. To redeem, as it is used
there, means to free or to deliver, and to
save means to liberate or to rescue. These
meanings have both been lost, and the
sense of the writers entirely misunder-
stood."

In the authorized version of the Psalms
the word 'blessed' is frequently used. Thus,
the First Psalm begins 'Blessed is the man
that walketh not in the counsel of the
ungodly.' We are going to translate this
'Happy' is the man, etc., for this reason.
Since the authorized version of the Bible
was first published the word 'blessed' has
taken on a theological significance which
the writer of the Psalms never meant to
convey. The Hebrew word in the original
means 'happy'—it has even a more jovial
significance, and might properly be trans-
lated 'Hail to!'

"The rendering of בָּרוּךְ (wife)

into Creator was probably done purposely,
for the philosophy of Ecclesiastes did not
please the reverend men who had been
authorized to make the translation in the
days of King James.

"The Hebrew word for Creator is

בָּרָא which, you can see, bears

a close resemblance to the word for 'wife.'

The two middle consonants are transposed.
Nevertheless, no scholar would have made
the mistake.

"One of the most monstrous features of
the accepted Bible is the spelling and the
evident pronunciation of the name of the
Supreme Being. It appears everywhere as
Jehovah.

"Throughout the Hebrew text the ineffa-
ble name of the Supreme Being is repre-
sented thus: יהוה. The Jews shrink
from pronouncing the name, owing to an
old misconception of certain passages in
Exodus and Leviticus. The true pronun-
ciation of יהוה seems to have been
Yahweh (or Yahwa). The accent should be
on the final syllable. The monstrous pro-
nunciation Jehovah is not older than about
1520 A. D.

"Another feature of the new translation
will be the arrangement of the poetical
passages. The Song of Solomon, the Par-
able of the Vineyard, in Isaiah, and similar
portions of the Old Testament which were
originally written as songs, will be trans-
lated and arranged as songs. The effect
as you will see by comparing the two, is
much more beautiful, and brings out more
strongly all the beauty of the lines."

Professor Haupt was kind enough to let
me see the proofs of many of the other
books of the Old Testament, and I can as-
sure you they were intensely interesting.
To attempt to give even a resume of the
points wherein they differ from the older
translations would immediately carry me
over at least two pages of the Journal. In
pointing out the manner in which Professor
Haupt has thrown light upon a tiny por-
tion of one of the smallest books of the
Old Testament I have done the best I
could to convey an idea of the deep learning,
the wonderful range of Oriental knowledge,
the infinite pains, and, above all, the stu-
pendous labor that have been spent upon
the rest of this wonderful work.

RUDOLPH BLOCK.

PLANTS HAVE BRAINS.

Here's an Expert Who Says That They
Know Their Friends and Un-
derstand Things.

Do plants possess intelligence? Are they
conscious in any degree of their surround-
ings? Do they recognize their friends?

R. M. Kellogg, a Michigan fruit grower,
has opened up an entirely new science by
asking these questions. He answers them
in the affirmative, and maintains that he
can prove that plants show certain at-
tributes which entitle them to a place in
the scale of intelligence. Mr. Kellogg runs
a large fruit farm and nursery near Ionia,
Mich.

"Nobody has ever been able to tell us,"
said he, "why two persons employing ex-
actly the same methods in the raising of
plants will oftentimes get such different re-

sults. Some fruit growers, gardeners and
florists are always successful, while others,
apparently under the same conditions, are
never able to secure good results. I think
it is because plants recognize their friends
and respond to the little kindly courtesies
which a gardener who loves his work and
takes a personal interest in his charges
will manifest toward them. There is a
quality about the nature of some people
which is obnoxious to plants, and they
will chill a greenhouse or garden as cer-
tainly as will a snowstorm."

"The life principle is the same in plants
as in animals. Plants are created male
and female, and come into existence the
same as animals. They have their court-
ships and love affairs, and manifest affec-
tions in which they show the power to
select their partners. Sometimes a plant
will utterly refuse to receive pollen from
another plant of the same species, but will
take it from another plant a greater dis-
tance away, for which it has an affinity."

"God never made anything without giv-
ing it the power to get its own living, and
plants are able to do this. They have the
power of selecting from the soil their
proper food. In animals this is called in-
stinct, and in man intelligence—why should
it be less in plants? Plants enjoy good
food and respond to it. If they are well
fed and well cared for they show that they
appreciate it as distinctly as do animals."

"If plants are injured they show every
evidence of pain. Cut them and they bleed.
Wound their branches and they wilt. Dis-
turb them and they fade and droop and
show every sign of discouragement."

"Many plants are sensitive to the touch.
Put your finger on them and they recoil
like a frightened bird. Does not this show
that they have the sense of touch, with
something analogous to the nerve centres
of the animal organism into which the
information of the disturbance is carried
and from which the impulse to escape
proceeds?"

"There are many carnivorous plants—
they prey upon insects, for which they lie
in wait. They are provided with sharp
spines, and secrete a sweet substance
which attracts the fly or other insects.
As soon as the victim touches this bait it
is mercilessly seized. Among these plants
are the Venus fly trap (Dionaea muscipula),
the sun dew (Drosera rotundifolia), our
common pitcher plant (Sarracenia rubra),
the pigmy plant, and several forms of
the tropical pitcher plants of the genus Nepen-

thes. Some of these close their leaves
quickly and seize their prey, displaying a
shrewd and crafty intelligence. There are
quite a number of these plants found
around the low marshes of Michigan, and
in tropical countries they are very nume-

rous.

"Group all these things together and we
have what to me is a strong cumulative evi-

dence that plants are conscious of their
surroundings and have enough intelligence
to enable them to supply their own wants."

Mr. Kellogg was asked if he believed
plants had a means of communicating with
each other.

"That is further than I have gone," said
he. "But I am not prepared to say that they
have not. We do not know and cannot ex-
pect to know until we learn to interpret
the language of our domestic animals,
which are far higher in the scale of in-
telligence."

Mr. Kellogg affirms that the strawberry
plant is fully as intelligent as the oyster,
and that the lofty oak is an conscious of
its surroundings as the pitiful little worm
that burrows in its bark.

At a recent meeting of the Western
Michigan Fruit Growers' Association Mr.
Kellogg, who is secretary of the associa-
tion, gave his views on plant intelligence
in a carefully prepared paper, which
caused much discussion.

AN INGENIOUS PICTURE.

It Shows the Head of a Living Person
Apparently Bolt Upright on
a Plate.

One of the latest tricks is to photograph
a living head on a plate. The delusion
is merely a photographic one. Photographs
taken in this way show the head of a living
person resting on a plate which forms part
of the furnishing of a dinner table. The
object is not at all gruesome. In fact, it
preserves an absolutely lifelike appearance.
The contrivance for bringing about this re-
markable delusion is so simple that any
one may arrange it. It is only necessary
to remove the central leaf of an ordinary
extension table and to provide a plate or
pan cut away so that it may be conveni-
ently placed around the neck. The person to
be photographed is seated under the table
so that the head appears just above the
table top. The cloth and the ordinary din-
ner set are then arranged in the usual way.
The head is put through a hole in the cloth
and the plate or dish is placed closely about
the neck. Of course, the delusion is
heightened by the camera. Any one would
recognize the deception at a glance, but
the camera sees it with a more partial eye.
Pictures made in this manner have often
been extremely puzzling.

The trick of photographing a fly or an ant
in such a way that it looks like some giant
monster of prehistoric times is also very
simple. The eye estimates sizes wholly by
comparison. We judge the size of unfa-
miliar objects by comparison with more
familiar ones. The moon, for example, ap-
pears very much larger as it rises above
the housetops than when it is directly over-
head. It is only necessary to set a minia-
ture church about an inch in height, beside
an ordinary fly in order to show, in the
photograph, at least, a strange, fierce ani-
mal, as large as a cable car. The camera,
by reproducing only the two objects, makes
it impossible to estimate the actual size of
either of them. This same principle has
been applied successfully in photographing
snakes and fishes. An ordinary ground
worm, three or four inches in length, has
been made to appear like an enormous
python. It is only necessary to twine this
worm about a tiny toy fence and photo-
graph it, in order to produce an illusion
which it is impossible to detect.